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are to the one, what people are to the other.

As, in former times, it was deemed hard to find some common elements among different nationalities, so it was thought almost impossible that Buddhism and Christianity should be in agreement with each other. But I would like to assert that such a thought is due to great bias. Believing that there are many points of agreement between the two religions, I intend to show, as one of their illustrations, the agreement of Buddha-head (*Buddhaku*) with Godhead (*Shinkaku*). If kings of two countries have some similarities with each other, it is natural that the two nations should show some common characteristics. So, God and Buddha once defined to be one and the same, Christians would easily shake hands with Buddhists; nay, believing in Christianity would be the same with believing in Buddhism.

To illustrate the agreement between the doctrine of God and that of Buddha, let us look into the relation of the *San-shinsetsu* (doctrine of three bodies) of the one, and of the Trinity of the other. As the Trinity is the doctrine concerning Godhead and explains what it is, so the *San-shin-soku-ichi* is the doctrine of Buddha, that is, the explanation of *Honzon* (Supreme Object of Worship) in Buddhism.

"Buddha" is translated into *Kakusha* in Chinese; and *kaku* means "awaking" from a dream, that is, awakening

## Buddhism Shaking Han with Christianity.

A king or emperor being first, the dominions he possesses and the people he rules are defined, and thus a state comes into existence. So, in a religion, God or Buddha being first, then Christianity or Buddhism begins to grow. Buddhism, that is to say, the Laws and Doctrines of Buddha, has taken its shape with Buddha as its supreme standard. In Christianity—the Bible and Theology—God is the norm. Doctrines in a religion are like dominions in a state; believers

Religion  
Calif.

from Illusion into Truth—that all things in the Universe are revelations at once of Buddha and of Truth, and, conversely, Buddha is the source and essence of all things. On the other hand, God is the name given to the Absolute Being, all-wise and all-mighty, the Creator of the world and of all things in it. Thus considered, there is a sufficient agreement between God and Buddha. Only the names are different, while the contents are one and the same.

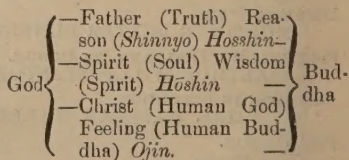
I, one of the Buddhists, have studied *Sanshin-setsu* and believed in it. Of the Trinity, however, I have made no special investigations. But according to what I have read of it in some Christian literature, and heard of it from some Christian ministers, among whom I should mention Mr. Stanford, I affirm that the doctrine in essence is the same with *Sanshin-setsu* of Buddhism.

*Hosshin* versus God—*Hosshin* is the Reason-body of *Shinnyo*, Absolute Buddha omnipresent in all things, or, in other words, Truth. An aphorism explaining it says: *Ubutsu mubutsu shōsō jō nen*, i.e., whether Buddha be existent or not, qualities and phenomena, as they are, are revelations of Truth. Reason, or *Shinnyo*, through whose contact with multitudinous occasions all things exist, is the cause and source of them. "Father" in the Christian Trinity, is the essence of God and Creator of all things, and, after all, nothing but Primary Truth. So, this Father corresponds to *Hosshin-butsum*, and I believe that these two are different in name but the same in reality.

*Hōshin* versus Holy Spirit—*Hōshin* is the body of Buddha assumed as the reward or effect corresponding to the cause, or his good conduct, or self culture [or, we may call it self-mortification]. In this body he is existent and spiritual [or we may say, personal]; nay, it is the spirit or soul of Buddha. "Spirit" in the Christian Trinity is the spirit, or soul of God. It depends upon this Spirit that we can believe in a great saving power of God. This corresponds to *Hōshinbutsu*.

*Ojin* versus Christ—*Ojin* is an appearance of Buddha in flesh, according to various circumstances of the world, for the purpose of saving men. Shaka-muni, having assumed a human form and appeared in India, was one example. *Ojin*, or Buddha having a definite duration of life in this world, is a human Buddha. Christ, in the Christian Trinity, is the human God, born here below as a man to save us, and corresponds to the *Ojin-butsum*.

Thus the three bodies in Buddha respectively correspond to the three persons in God. And both the three bodies and the three persons are unified in one in each. As we see, in the psychology of man, that intellect, emotion, and will are nothing but three phases of one mind, so here it is evident that the three bodies of Buddha and the three persons of God are respectively three phases of one Buddha and of one God. In this Buddhism and Christianity point in the same direction. Let me show this by a diagram.



As a state has its sovereign as its life, so a religion has its object of worship as its basis and life. Now that the *Sanshin-setsu* of Buddhism and the Trinity of Christianity are the same, we should say that the object of worship and adoration is one and the same in the two religions; and it is well, nay, it is natural for them to shake hands with each other.

I, as one of the Buddhists, hope that these two great religions may be unified into a still greater and more ideal one. In concluding this short essay, let me give here some books in reference to *Sanshin-setsu*:

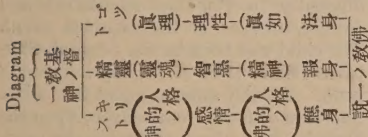
1. Shōtoku Daishi, Seppō Meigan Ron, 1 vol., P. 16ff.; 2. Hōun, Hon-



yaku Myōgishu, 1 vol., P. 25; 3. Jikaku-Daishi, Sanshin-gi Shiki, (Bukkyō Zensho, Shōbushū, P. 82); 4. Eshin-Sōzu, Sanshin-gi Shiki (Eshin Zenshu, vol. 3, P. 402).

(Rev.) KOHO YAMAGUCHI.

The ideographs for the special terms in the article are: Bukkaku 佛格 Shinkaku 神格 Sanshinsetsu 法報應 三身即一 (Sanshinsetsu-ichi included), Kakusha 覺者 Illusion 迷夢. Hosshin 法身 Shinnyō 眞如 Ubutsu mubutsu shōsō jō nen 有佛無佛性相當然. Hōshin 報身佛 Ojinbutsu 應身佛 Honzon 本尊.



EDITOR.

## Educators in Session.

The Woman's Christian Education Association of Japan is five years old and has a membership of thirty-one Christian girls' schools from Nagasaki to Sapporo. Nineteen of these were represented at the annual meeting in October, at which seventy delegates were enrolled. The meeting was held at the Joshi Sei Gakuin (of the Disciples Mission) in the Takinogawa suburb of Tokyo; and the noon lunch, served by the cooking class in the new domestic science building, afforded the delegates good opportunity to inspect the school's splendid equipment for this specialty.

The principal business transacted was the passing of a set of resolutions brought in by the Committee on Social Standards for Young Men and Women. This committee had been at work since the last annual meeting, investigating (1) what attitude is being taken and what instruction given on this subject in Christian girls' schools in Japan; and (2) what the fundamental requirements underlying the social usage of the Occident are. It was found that very few schools have any

systematic instruction along this line; and so it was passed as a unanimous recommendation that there be given, in the high school departments of the Christian girls' schools, "a lesson or a series of lessons, made as practical as possible, on both the Christian principles and the social regulations governing the relations of men and women." It was also felt that the boys' schools needed the same sort of instruction, and hence it was voted to present the desirability of such to the National Christian Educational Association. The education of the boys and girls in social usage and standards is not, however, the only thing needed to help the evolution of a safe and sane social life for young people—their elders also need to be shown their responsibility and their opportunity to be helpful leaders of the young in this vital matter. So it was voted to encourage lectures before parents' meetings and other adult bodies, on subjects relating to social life. And, lastly, in order further to develop the work, the life of the committee was prolonged that it might prepare suitable printed matter on its subject. In this work also the coöperation of the National Christian Education Association was asked, with the result that at its annual meeting in Nagoya, on November 17, that association appointed a committee of three to coöperate with the committee of the Woman's Association with reference to printed matter.

The principal announcement of the meeting was the statement by Miss Tetsuko Yasui, of the plans and purposes of the Woman's Union Christian College to be opened next spring. There are seventeen girls' schools of high school grade, conducted by the six missions now coöperating in the establishment of this college and giving up the higher departments in their local schools. Although the American Board has no educational work in Tokyo or vicinity, that it might merge in this enterprise, still it is strongly hoped by some members of our Mission that the Board will see its way to take a financial unit in

the new institution. The purpose of the college, as stated by Miss Yasui, is "*atama no aru kotō na okusan wo tsukuru mokuteki*" ("to raise up high-grade wives with heads"). Its characteristic department is to be the "*jimbunka*," or humanities course, representing in the main the same ends as that of a cultural course in an American college. The business course will aim to prepare women for responsible secretarial work in business corporations: while the English and Japanese literary courses will make a specialty of language and literature. A special feature of the moral instruction in the college will be "common sense lectures" on practical and moral subjects.

The chief discussion on the day's program was on how to train our students for leadership in church, in moral reforms, and in home and social life. Many helpful suggestions were given, and the responsibility of the mission school for this sort of service was newly impressed on those present.

The officers of the association for the ensuing year are: president, Miss Toki Iwasawa, Friends' Girls' School, first vice-president, Miss Edith Campbell, Toyo Eiwa Jo Gakko; second vice-president, Miss Koto Yamada, Kobe College; third vice-president, to be chosen from the vicinity of the place where the next annual meeting of the association shall be held; English secretary, Miss Alice Cheney, Aoyama Girls' School; Japanese Secretary, Miss Fumi Noguchi, Toyo Eiwa Jo Gakko.

(Miss) CHARLOTTE B. DEFORREST.

### Tanjōji. The Birthplace of Hōnen Shōnin.

Thirty minutes ride from Tsuyama, on the Chugoku Railway is Tanjōji station, taking its name from the Buddhist temple, which, as the word implies, commemorates the birth of Hōnen Shōnin. The temple itself is situated twenty

minutes walk away, to the east and north of the station.

His parents, Uruma no Tokikuni and Hatauji, having no child, went to seek the blessing of Kwannon at a temple on the mountain at the opposite side of the valley; when the days of their devotions came to an end she had a dream that she swallowed a razor, and immediately became conscious of the fact that she was to become a mother. From that time she abstained from sake, meat, and other things tho't to defile, and devoted herself diligently to Buddhist meditation and culture, in view of the expected event. The child was born in the reign of Shutoku Tenno, 1134 A.D., April 7, at 12 noon. At the same moment two white flags came down from heaven, upon the branches of a "muku" tree in the yard, each had a bell attached, which rang loudly, and brilliant designs on the flags shone brightly. After seven days they returned whence they came, leaving everyone greatly astonished. Hence the tree was called *Futakata no muku*; or *Tanjō muku*.

The child, now named Uruma Seishimaru, grew up, surpassing other children in knowledge and conduct. From the age of two he began to worship towards the West, the direction of the Buddhist Paradise.

The father, Uruma Tokikuni, was a descendant of Nimmio Tennō. Being the most powerful in the district of Kume, he usurped the rule over it. The government sent Akashi Gennai as ruler, but Tokikuni refused to submit to him. One night in the spring, when Seishimaru was nine years old, Akashi, with his followers, came to attack them. Seishimaru saw them coming, and, taking his bow, let fly an arrow which struck Akashi in the eye. He fled to the river near by, and, after pulling out the arrow, washed his eye in the river and then escaped. The result of his eye-bath was that to this day the fish and frogs in the river are one-eyed, the river being called "Katame" (one eye) River. When the writer visited Tanjōji he saw one



bottled in alcohol, but failed to see any at all in the river.

In this conflict Tokikuni was mortally wounded, and, when about to die, called Seishimaru to his pillow and gave him the following instructions: "Do not, in the least, harbor resentment against your enemy. This untoward event has befallen me because of it. If you cherish ill-will, strife will never cease. Pray for my salvation, and seek your own," saying which he died at the age of forty-three.

This furnished the reason for Seishimaru's becoming a priest, and so led to the founding of the *Jō-do-shū*. His mother had a younger brother, who was a priest, hence, to conform to the wishes of his father, he entered his uncle's temple. The latter, perceiving his special proficiency, tho't it a pity for him to be allowed to remain there, and took steps looking to sending him to the capital. In the spring of his fifteenth year his uncle took him home, and suggested it to his mother. At first she was very loath to consent to his going so far away, but Seishimaru told her of his father's dying wishes, and finally persuaded her to yield. This proved to be the last time he ever saw his mother, for she died before the end of the year. He went to Mt. Hiei, where he became the pupil of Genkō, Kōen, and Eiku, studying the Tendai doctrines for a year under each. For twenty-six years, giving up every ambition, he devoted himself zealously to the study of the various doctrines, in order to find the easiest method of salvation for the largest number. Finally, after much hard toil and application, out of the *Issaikyō* he selected the teachings of Zendō Taishi (XXI. 1) as the foundation of his new sect of Jōdo. Remembering his parents, he wished they were alive that he might make known to them the saving grace of *Nembutsu*, but since they were not, he carved wooden images of them to send to their graves, with the hope that those who saw them might be led to embrace his newly discovered way of salvation. Being so exceedingly busy, however, with propagating his new doctrine

he found no time to attend to it. In the spring of 1194, when he was sixty-one years of age, Kumagai Rensho became his pupil. Once when he was speaking of his parents, the latter said he would like to go and visit their graves in his stead. Genku was very glad indeed, and, shortly after, Kumagai left with his instructions. This Kumagai was the general of the Genji, and at Ichinotani defeated and killed Atsumori, which became the incentive to his becoming a priest. Journeying to Inaoka, he built a small shrine at the graves of Genku's parents, and, placing the images in it, inaugurated there the Jōdo system. From that time people began to frequent the place for worship. He combined the names of Genku's two nurses, and attached it to the mountain in the rear, which is therefore called Joehi koso Yama, in their honor. In memory of his mother the shrine was called Tanjōji. From this time it constantly increased in popularity, and a fine temple was built, but May 25, 1579, it was destroyed. It happened on this wise. The priest of the Nichiren temple, Fuden, had instituted a persecution against the Jōdo temple, as a heretical sect, and finally went to the length of securing soldiers from Ukita Naoie, of Okayama, with whose help Tanjōji was razed to the ground. The next year Fuden went to Adzuchi, where he incurred the anger of Prince Nobunaga, and was put to death.

Not long afterwards, the priest of Tanjōji, Shinn'yō Jōnin, secured the assistance of two priests at Itsukushima, and the temple was rebuilt, and soon regained its former state. The images of his parents, and various articles connected with Hōnen Shōnin, are preserved in the temple. His birthday is celebrated yearly on April 7, and memorial services for his parents are held on April 18—20.

It is said that, with the exception of Hōnen Shōnin, there are no living relatives of any of the founders of Buddhist sects. Tateishi Chimata, deacon emeritus of Tsuyama Church, is a direct descendant of the family from which

Hōnen's mother came. A few years since the superintendent priest at Chion-in discovered this fact of relationship, and was very greatly pleased that his sect should have this distinction, even tho the one thru whom it came is a Christian. Since then Mr. Tateishi has yearly received an invitation to the mass held for Hōnen, and has attended more than once. Several *kakemono* in the hand-writing of this famous priest, are preserved in his home (XXI. 1).

S. SAMPSON WHITE.

### Tokyo Field Notes.

In connection with the Jōnan Chapel, a cottage prayer-meeting is held every week-day, excepting Mondays and Thursdays, when an English night school is held at the chapel. The foreign teachers are Messrs. Beam and Cary. Dr. Pettée takes his turn at the preaching services, and recently baptized there a man who is co-worker with Mrs. Omori at the Yu Rin En neighborhood house in Kashiwagi, a suburb of the city. This man, Matsuda by name, had long known something of "the Way," but some words of Dr. Pettée's, on top of an illness which gave him time to think things over, made him decide to commit himself to it. A chance for a splendid consecrated service lies before him.

A Jōnan women's society has been organized, with a membership of between fifteen and twenty women, mostly of the near neighborhood. Meetings are held monthly at the home of the president, Mrs. Pettée, who devotes a half-day each week to calling among the constituency. In this work she is helped by Mrs. Sumitomo, who is giving a good deal of time to the Chapel work.

Mr. Moran continues to hold the English Bible class on Sunday mornings, and Mrs. Beam has been coming to play the organ for the evening service; in this Miss Field relieves her occasionally.

Mr. Frank Cary is again holding his

Bible class at the Hongo Church; and is also teaching one composed of English students at the School of Foreign Languages. Mr. Beam has started a class at his home, with some of his former students at Iwakuni as a nucleus.

One task to which Dr. Pettée is giving considerable time is that of secretary of the Board of Directors of the Japanese Language School, entailing correspondence with all those who are following the course *in absentia*.

The teaching force of the Union Church School is considerably augmented by the American Board contingent, in the persons of Misses Husted and Cary, and Mr. Frank Cary, whose home, being centrally located, has several times been the rendezvous for the teachers' meetings.

Mrs. Cary has undertaken a Bible class at the Y.W.C.A. for school-girls who are already Christians. Miss Cary goes every week to spend two hours or more with the children of the Tsumura household, helping them to an easy knowledge of English, of foreign customs, and along with these, to some understanding of the Christian life and ideals.

With the increased numbers it has been more difficult to meet frequently as a station, especially in a place of so many distracting elements as Tokyo offers; but several meetings have been held, with discussions which were, to say the least, enlightening to the new members, and which helped to clear our thought in preparation for the coming of the Committee on Outlook and Survey.

The aforesaid new members, with the opening of all-day sessions at the Language School, have taken to gathering for lunch at the Cary Restaurant, which stands hard by. In the absence of more frequent "station meetings," this is a very pleasant means of fellowship; the ties of the language school, and of breaking bread together will not be easily broken. Altogether, Tokyo Station is finding life well worth while.

A number of former members of Mrs.



Pettee's famous "Knights' Kai" of Okayama, who have found their way to Tōkyō, meet at her house once a month.

(Mrs.) ROSAMOND BATES CARY.

### Ganesha.

The Indian Ganesha is the prototype of the two curious images at Moto Kurodani. Life-size stone images of Ganesha are a common sight by the roadside in Southern India—being "wet-gods," or gods in the open. He is a god of wisdom and policy, invoked by the Hindus on all matters of business, and especially in all new undertakings—is particularly honored by merchants making ventures and doing business in distant places; if a person undertakes a journey, or builds a house, prayers are addressed to Ganesha. When workmen at a mud wall finish their day's work, they make mud images of Ganesha and put them on top of what they have built, to guard their work. Ganesha is placed over the doors of houses and shops to insure success in the business or family. His sign is put at the head of letters and other written documents. Every school-book begins with a prayer to Ganesha; as the god of wisdom, his image is in every village school-room. Ganesha is represented as a short, fat man, with large belly, and an elephant's head; he has four arms, in one of which he holds a hook for guiding an elephant, in another, a shell, in another a conical ball, in another a cup of small cakes, for his food. He rides on a rat—emblem of prudence and foresight. His character and his serving animal remind us of Daikoku. Ganesha is usually said to be the son of Siva and Parvathi. The elephant's head is explained in different ways by Indians; one story is that his mother, thinking her son a prodigy, importuned Sani (Saturn) to look at him. Sani's first glance turned the lad's head to ashes. To remedy this misfortune and to console his daugh-

ter, Parvathi, Brahma commanded that the first head met with, which happened to be an elephant's, should be put upon his grandson. Another story is that Parvathi set her son to guard her privacy, and when Siva came, the son opposed his entrance, and Siva cut off Ganesha's head. But on finding it was Parvathi's son, and seeing her overwhelming sorrow, he took the first head he could find, which happened to be an elephant's, and stuck it on Ganesha's shoulders. These matters are gleaned from an article by one of our Board's missionaries in Southern India, some years ago, yet Ganesha is found in most parts of India, as at Delhi, and Benares, as well as at Madura. Prof. Pratt's "India and Its Faiths," 1915, says that "Ganesh is the elephant-headed eldest son of Shiva. He is the god of good luck and also of wisdom, and has rather a wide cult which to-day is growing with considerable rapidity. According to Mr. Murdoch [J. Murdoch, *Siva Bhakti*, 1902] 'there is no god more frequently invoked in India than Ganesh. Being looked upon as the remover of obstacles, his assistance is considered necessary in every undertaking.....Many persons never commence a letter without praying to Ganesh.' His image is one of the most familiar in India, for not only is it in a large proportion of Hindu temples and even in some temples of the Jaines and Sikhs, but one finds it in many a private dwelling, on the outside or inside—just as with us one nails a horseshoe over the door for good luck, or puts on one's bookshelves a carved owl as a symbol of learning."

ARTHUR W. STANFORD.

### Dōshisha Items.

The outward aspect of the Dōshisha grounds has changed very materially during the past six months, and these changes are not yet completed. They have been caused by the widening of

Imadegawa Street that runs along the whole southern frontage of the Dōshisha, and lies between it and the Imperial Park.

This street has been doubled in width, the necessary land being taken by the city from Dōshisha, and an electric car line installed. Instead of the high, thick, tile-crowned, mud walls formerly standing in front of the Girls' School, there is now an open fence of granite posts, with flat, twisted wire stretched on them. James Hall now gives a fine appearance from the street.

In part return for the land taken for the widening of Imadegawa, the city has given to Dōshisha the broad street that runs thru the western portion of the Dōshisha property, from east to west, parallel to and south of the Theological Hall, the Harris Science Building, the chapel, and the old Recitation Hall. Pine trees have been planted along the southern edge of this road at its western end, and both ends of the road are being closed with thick walls and large gates.

At the same time, the street running from north to south thru the Dōshisha property, extending from the Imamonsha Gate (the north-western gate on Imadegawa of the Imperial Park) to the entrance of Sōkōkuji, (a temple just north of Dōshisha) has been straightened by the city's giving to Dōshisha a strip on the western side of the street and taking a strip of land from Dōshisha on the eastern side.

A new dining hall, located on the south-western portion of the Dōshisha property has just been completed. This takes the place of a dining hall, the removal of which was necessitated by the widening of Imadegawa.

A celebration of Luther's four hundredth anniversary was held in Dōshisha Chapel last month. Dr. Fujishiro Teisuke, of the Kyōto Imperial University, spoke on "Luther's Achievements in Literature," and Dr. Emil Schiller, of the German Evangelical Mission, gave an address on, "Why Luther Became the Founder of Protestantism."

On November 28, under the auspices of the Dōshisha Dai Gaku Gakuyūkwaï (Dōshisha University School-fellowship Club), a very interesting and delightful entertainment was given in Dōshisha Chapel. The Mission Choir, the Primrose, Glee, and Mandolin Clubs (all organizations of Dōshisha students) rendered selections that were greatly appreciated, and showed the results of earnest effort and enthusiasm on the part of the students. Members of the Literary Department of the University very successfully presented four scenes from "The Merchant of Venice."

For this entertainment the usual benches were removed from the building, and the audience was seated on the floor in ancient Japanese fashion. In this way some twelve hundred people were packed into a building usually accommodating not more than seven or eight hundred. Even then several hundred people were unable to get in. Nothing could show more clearly the great need of a large assembly hall.

Founder's Day, November 29, was celebrated, as usual, with an early morning prayer-meeting at Neesima's grave, on the eastern hills, and special exercises in the chapel later in the morning.

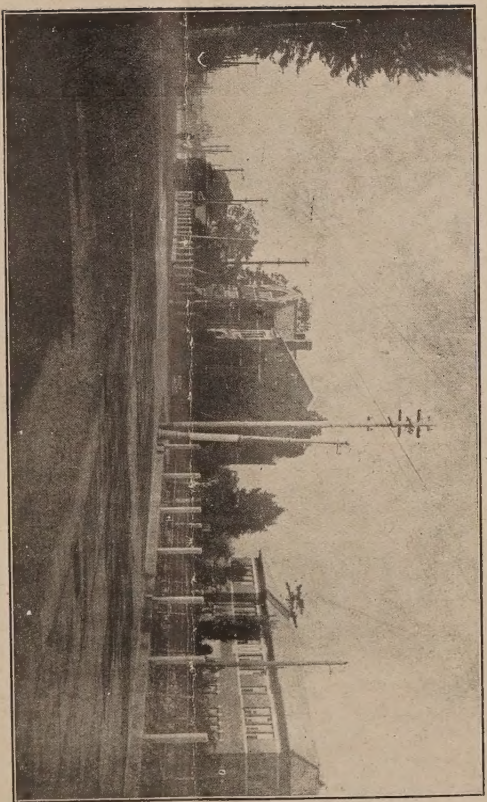
M. D. DUNNING.

## Seiryuji, Mt. Hiei, and Its Images.

(Concluded.)

None of the above images are uncommon, but there are two strange ones at Kurodani; one is a peculiar double image of the bodies of a man and woman (*jintai*), but with elephants' heads, plainly proving Indian influence; the pair are in intimate embrace; this is a bronze about three inches high, standing (*ritsuzō*) upon a base of bronze lotus leaves, and kept under an elaborate lacquered and figured cover, in which condition it is worshipped. This god is a development





Scene on the Recently Widened Imadegawa St., Kyoto, Showing Flush with the  
Street, the Old Library (Erected 1887, under Dr. Greene's Care),  
and the New College Hall, Completed 1917.  
(Fotograf by Rev. F. R. Bunker).



An Open-air Image of Ganesha, Southern India.

(See page 57).



of Ganesha, or Vinayaka, the Brahmanic elephant-headed son of Siva, a god of prudence and a remover of obstacles, but regarded by Indians of to-day as a god of literature and of commerce; if our priestly informant stated the whole case, the Japanese development, called *Shōten*, *Kankiten*, or *Dai Shokankiten*, Great Holy Joy Deity, departs widely in form and in character, from Indian conceptions. Japanese call him god of connubial unity (*wagō no hotoke*). We have seen but two other images of this sort, one of which was purchased by us many years ago on Mt. Hiei. But the rare, this deity is not unknown to other foreigners, since shortly after our purchase, in our innocence, we placed the nicely lacquered and gilded image on our mantel as a curio. Dr. DeForest once asked; "Do you know what that means?" "No." "Well, that is not a proper curio for exhibition on your mantel. The Japanese understand what it means." There is said to be a trace of phallic worship connected with this deity, and the shrine of Ikoma, at a station on the Osaka—Nara tramline, is famous for the worship of *Kankiten*.

The other strange image was also called *Shōten*—a pair of men, standing back to back, of wood, some eight inches high, and kept within a circular *zushi*; these beings have frightful features, open mouths, from each side of which what possibly may represent the slender tusks of elephants, project, pass beneath the clothing at their breasts, reappear at their sides and end about on a level with their hips, after those of one cross those of the other. The heads, however, are wholly human, except for these tusks, if indeed they are tusks. Their heads have helmet-like coverings, with big knobs on top. Each appears to be clad in armor, and the entire costume is Chinese. Each has his open hands prest tightly, palm to palm, but while the hands of one point upward, those of the other point downward. The priest explained the significance of these *in*, or symbols, to

be: Merchants pray before this double image, for rise or fall of prices, according as their advantage dictates; the hands pointing up denote rise in values, and the others, the reverse. Here we certainly approximate the actual character of the India prototype, as may be seen from Murray's Guide (p. 54).

The Kyōzō, or Library, consists of a small storehouse (*kura*), in which are installed a gilded Shaka, along with Monju and Fugen, while along the sides are 120 large boxes containing the Buddhist canon.

Opposite the Library stands a fine, stone tower, said to mark the burial-place of a portion of Hōnen's bones, before which *toba* of exceptionally fine workmanship, stand.

The priest in charge is a companionable man, who has been on the mountain many years; he once studied English with our Miss Swartz, now of Chicago, after whom he recently inquired. Mrs. Weakley, too, has been his instructor, in more recent years. He spends much of his leisure in carving images of Amida—not only many small, full-length ones, but an occasional bust of heroic size, for which sections of two great tree-trunks are necessary. He exhibited these glyptic specimens with much interest, and explained the significance of the attitude of the hands (their *in*, *shirushi*). It was the doctrine called *kuhon jōsetsu*, meaning nine grades of happiness in the Western Paradise, or Amida's Pure Land. One may observe among Amidas various differences in the arrangement of the hands, according to the following list; the order, too, has significance, the first form (*in*) representing the highest rank of blessedness, and so on thru the series:

- |                  |                   |
|------------------|-------------------|
| 1. Jōbon jōshō.  | 4. Chubon jōshō.  |
| 2. Jōbon chushō. | 5. Chubon chushō. |
| 3. Jōbon geshō.  | 6. Chubon geshō.  |
|                  | 7. Gebon jōshō.   |
|                  | 8. Gebon chushō.  |
|                  | 9. Gebon geshō.   |

The characters for *jōbōn jōshō* signify

"best quality among best births," or "best quality best birth"; the *hon* (*bon*) is the *hin* of *jōhin*, first class article, or goods; *chu* and *ge* mean medium and lowest respectively.

Near the beautiful beach to the west of Kobe stands one of those picturesque old Buddhist gravestones—a massive, stone, *gorintō* structure, marking the grave of Atsumori, a beautiful youth of noble family, slain in the battle of Ichinō-Tani. A pair of massive monuments of the same style, stands in Shin Kurodani Cemetery at Kyōto—one for Atsumori, and one for Kumagai, his slayer. This Minamoto warrior upon slaying his Heike enemy, was so powerfully reminded of his own son, slain in that battle, that a sudden revulsion seized him, against his lifelong career, and this instantaneous experience caused such a burst of light upon his soul that he not only gained complete enlightenment (Buddhist salvation), but was at once impelled to the priesthood. At Shinkurodani one of the sights is the great pine on whose branches Rensho Kumagai is alleged to have hung his armor; when he entered that temple as a disciple of Hōnen. Kumagai's case is said to illustrate salvation by the *enton* method, possible for all, regardless of nature, rank, or education (XX. I, XXI. I).

ARTHUR W. STANFORD.

## Maebashi in September.

As elsewhere, this field was very wet during the latter half of the month; but that did not seem to dampen the warmth of the welcome received from the missionaries, the independent churches, and the station chapels. Some three weeks were spent in visiting the 14 different places, 12 of the 20 addresses being at independent churches.

The impressions received were varied and pleasant: the beauty of the surrounding mountains; the number and size of the towns on this, the largest plain in

Japan; the fact of so much unworked territory in this field so long occupied, and so near the metropolis (this last not being pleasant); the oneness of the work, so little distinction being made or felt between mission and independent endeavor; and lastly the unique position of service and of influence that Dr. Pedley has won by his linguistic ability, the helpfulness of his sermons, the sensibleness of his advice, and his brotherly attitude. In regard to this last, in view of the mission action looking towards the relocation of Dr. and Mrs. Pedley, it may not be inopportune to restate, with the added conviction induced by this recent survey, what the whole mission concedes, namely: it will be a great blow to this particular field, not only, but to all Kwanto if Dr. Pedley relocates. Discussion with the workers all over this field disclosed a unanimous feeling that the greatest single need of the field is a big Japanese leader. To remove the only big man on the field, albeit not a Japanese, would spell added disaster. I wish to state that this is said not by way of comparison with any other field and not as an expression of personal feeling, but purely from the standpoint of the needs of the work, and the desire of the workers, of this field which I have just toured.

Mrs. Pedley is on the Pacific as this is written; a warm welcome awaits her. Under Miss Griswold's wing the kindergarten and the English and Bible departments of the Girls School are thriving.

The amount of out-station work actually under Mission care is not large, there being only one evangelist, in the important town of Kiryu. There are, however, several places connected with the Mission which are visited regularly by pastors from other places.

Most of the independent churches are in a fairly prosperous condition, the only exception being the Takasaki church which is suffering from a split in the ranks, and feels unable to call a new pastor. With Maebashi as a center, within a



radius of 20 miles there are 8 churches and 5 mission chapels served by 7 pastors and evangelists. Thus the field near Maebashi, the district on the edge of the great plain and in the hills, is well manned in proportion to other parts of the empire. But the problem of the great plain itself has not been at all adequately attacked. Scores of towns, some of them quite large, have no Christian work being done for them by any denomination. Dr. Pedley is attempting to begin work in some of these towns. May he be able to carry it through successfully.

And now just a word of testimony as to the value of the Outlook and Evangelistic Committee work. In the last two years I have visited in this work practically our whole mission field. I wish to bear witness to its tremendous value, especially in my own life. Practically every outstation of all our stations is now for me an experience, rather than a mere name. One also is privileged to face congregations in a very large number of independent churches, some 30 of these having opened their pulpits to me in these two years. The result is the breaking down of provincialism. The missionary comes to feel that he is a member of a great national body. At the recent Sokwai, instead of knowing about one in four of the pastors as heretofore, I knew practically all of them. My feeling towards the pastors, the churches, and the denomination is greatly changed: the barriers have largely disappeared; esteem and love have taken their place. One's outlook on the whole field changes for the better. Being permitted to speak in other churches, his confidence grows—though naturally his dissatisfaction with his own attainments and his determination to do better work are healthily increased.

The work in the home field suffers—some. But that is later more than compensated by the greater efficiency and broadened outlook gained by the travel. The Outlook and Evangelistic Committee work is worth all the time and money

spent on it simply from the point of view of the tourer. If that tourer's knowledge of the whole mission field can be availed of in mission consultations, that is an added value. If, again, the tourer is able to give any help by his presence, advice or addresses as he goes about the different fields, this too is a *superaddita gracia*. It is only, however, in regard to its value in my own life that I wish humbly and gratefully to bear witness.

CHAS. M. WARREN.

### Field Notes.

On Nov. 25 at Taihoku, the administrative seat of Formosa, the sole *Kumiai* church in the island dedicated its attractive new church edifice, *unum sed leonem*, as Dr. Gordon used to say; but for the crosses on its gable roof-points, it probably would give people the impression of a neat foreign residence. We believe Rev. Mr. Takemoto started the work and Rev. Mr. Hasegawa is present pastor. On Jan. 1 the church becomes financially independent of the Japanese Home Miss'y So. There are about 180 members and the pastor gets about 100 *yen* per month, a third of which comes from his instruction in the theological seminary of the Presbyterians. For three years Mrs. Fukunaga, who is known and appreciated in various churches, was Bible woman at Taihoku. So highly is she still valued by that church that they insisted on her making a journey from Kyōto, to attend the recent services, and, to understate the fact, they paid her expenses.

The Kobe Union Church for foreigners celebrated its first Thanksgiving under lead of its new pastor, Rev. Willis Edwards Parsons, D.D., at 5 p.m., Nov. 29. From Old Testament passages so rich in the spirit of thanksgiving, some of the beautiful words voiced the gratitude of the congregation. "Thanksgiving is good, but thanksgiving is better" was the thought left with the

worshippers. The service included the hymn, "God of our fathers whose almighty hand," a printed prayer for peace—"Remove, in thy good providence, all causes and occasions of war"—a sermon on "The Blessing of Righteousness," the hymn "America," after two stanzas of which came two of "Britain and America,"

"Two empires by the sea,  
Two nations great and free,  
One anthem raise,  
One race of ancient fame,  
One tongue, one faith we claim,  
One God, whose glorious name  
We love and praise.  
"Now may the God above  
Guard the dear lands we love,  
Both East and West.  
Let love more fervent glow,  
As peaceful ages go,  
And strength yet stronger grow,  
Blessing and blest."

At Tōkyō Americans of that city and vicinity attended a Thanksgiving reception at the United States Embassy.

With the beginning of this month the Kobe Blind School moved into its new Home near the Kasugano Foreign Cemetery, where a lot is rented and a 12,000 *yen* structure has been built and about half paid for. The Home and School started in 1905, and has 50 graduates, while 140 pupils have been in the School during that period. The founders—the Sakonje family, whose husband was blind—and all teachers, have been Christians. There is an eight year course of study covering the government primary, along with the Braille system, music, and massage, by which the blind make a living. 550 *yen* were contributed toward the new Home by blind people, mostly graduates. There are said to be 3,000 blind in Hyogo Prefecture. The latest Mombushō figures available give two government, six public, and sixty-two private blind and deaf and dumb schools in the empire.

## General Notes.

The second October typhoon, on the 8th, caused an estimated loss of *yen* 7 M.

\* \* \* \*

The Jubilee of the Woman's Board at Boston was celebrated in mid-November. Tho late, we offer our hearty congratulations upon the completion of a noble half century's work.

\* \* \* \*

The National Council's action in reference to combining the Boston and the Chicago organs of Congregationalism comes as a surprise to some of us out in the cold, but it impresses us as a capital experiment.

\* \* \* \*

Sir Wm. Robertson, Chief of Staff, England, expresses a fact that Germany must face: "There must be a great military victory before peace can come," for we have no present basis for supposing the Germans will clean up their own house by driving the Hohenzollerns out.

\* \* \* \*

Americans observed Thanksgiving this year, with more seriousness and intensity than usual, because we are at war. The President's Proclamation had the war for its warp and woof. That America is in dead earnest to overthrow the German government one can hardly doubt.

\* \* \* \*

Notwithstanding the situation in Russia and the disappointing surprise in Italy, the Allies can say, "I have thee, infidel, on the hip," for it is only a matter of time when Germany will be laid on the ground with the Allies on top. And then, in American newspaper doggerel: "But after 'The Day' there's a price to pay

For the sleepers under the sod,  
And Him you have mockt for many a day,

Listen and hear what He has to say:  
'Vengeance is mine, I will repay.'

What can you say to God?"



The new twenty *yensatsu* is an innovation, there never having been a "bill" of that denomination before in Japan; it is about as much larger than the ten, as the latter is larger than the five, and it bears the picture of Sugawara no Michizane on its face, and Kitano Tenjin Shrine (Kyôto) on its back. The ten has the likeness of Fujiwara no Kamatari, once regent of Japan, and the five, Takenouchi no Sukune (XIX. 5). The shinplasters issued in November to help out the urgent demand for fractional currency, are a welcome relief from the silver fifty *sen* pieces with which the public has been afflicted for some years, by being loaded down with them for change. These shinplasters carry us back to the eighties when a set of ten, twenty, and fifty *sen* paper notes were in circulation, but these new ones are more artistic than those. Complaints about the kind of paper, however, have been loud, in some quarters.

\* \* \* \*

In the September *Evangelist* Rev. David S. Spencer, D.D., declares that the missionary's cost of living has doubled since the war began, and a comparative view of the rise in prices in Japan, Britain, and America since the opening of hostilities, presented last month by Prof. Takagi, the political economist at Keio University, bears out the above by the well known method of taking a large list of products and comparing their price increase over an index figure of 100 at the opening of the war. At every turn one is met with an increase in prices, and big ones, too, which repeat themselves every few months, in some cases. The latest wrench on our pocket was by our barber who demands a twenty-six per cent increase over a price before which about equaled Boston prices ten years ago. But this per centage increase had no effect on nerves accustomed to a sudden jump of about 100% over former prices in some lines—printing and stationery, for example. Ninety-seven important articles in Japan, July 1914,

cost 100, but in Sept. 1917 cost 200.8 as against 219.6 in England, and 194.2 in America.

\* \* \* \*

We print an article by our friend, Rev. Kôhō Yamaguchi, Gonsozu of the Tendai Sect of Buddhists, who is a young man of open mind, broad sympathies, and scholarly aptitude. We welcome the spirit his article exhibits, even as we have much appreciated the same friendly tone in our intercourse and studies. We believe it is highly desirable to cordially welcome all such approaches, prompted by a genuinely friendly spirit and readiness—not to say earnest desire, to investigate. Buddhists should welcome such approaches on the part of Christians, and *vice versa*. It can help both parties, and help the cause of religious work. We have not been convinced of the thesis of students like Dr. Timothy Richard, Prof. Lloyd, and Mrs. Gordon, but we are grateful for the emphasis they have laid upon investigation in a friendly spirit. The missionary community of Japan and China and Chosen is richer for the labors of these students, and we regret that Prof. Lloyd was not spared to continue his researches. In our conversations with various priests of different sects and at various places, the one deepest impression we have received is that Japanese Buddhism has moved away a long distance from impersonalism; in these conversations many priests use language and illustrations which seem clearly to involve personality, more or less distinct. Our conviction is that the Japanese educated, thoughtful Buddhist priesthood is being greatly influenced by the Christian idea of personality, yet we can not speak too confidently, since one of Japan's most learned Buddhist authors stoutly denounces personality as limitation, and contends for the impersonalistic philosophy.

\* \* \* \*

Speaking of the Ishii-Lansing Note, U.S. Ambassador Morris declared: "The agreement reached is a reiteration, but

it is more than this, it is a momentous document, removing once and for all time the cause of misunderstanding, and linking the two nations in firm bonds of friendship and good neighborhood." One of the year-end causes for thanksgiving by Americans and Japanese is that this warm rapprochement has been consummated. We are not satisfied with Japan's attitude toward China, but we believe the best way for Americans to try to secure a better attitude is thru friendly relations with Japan and by the correcting influence of friendship. So long as there is a spirit of mutual antagonism, nothing but the detested German method of might is open, and we have no faith in that. We have always recognized that Japan has paramount interests in China affairs, and that her propinquity affords her a great advantage in commerce, so that she can easily afford to be just, not to say generous, toward the commercial enterprise of other nations in China. There is an element in the Japanese nation, and we hope it is the predominant one, that is amenable to influence of the friendly sort from America and China. There is, unfortunately, another element, largely composed of members of the army and educational world, trained and educated in Germany, which is hostile to the ideals of the U.S. about Japan's attitude toward China. We have felt that Japan, America, and Britain should conclude an understanding, not only regarding China, but world-peace in general, in the spirit of generous friendship toward all nations, who show an unmistakable tendency to work for peace, and of antagonism only toward such nations as show the contrary spirit. Despotism and autocracy would naturally be regarded as inimical features in any nation.

\* \* \* \*

Has our Mission been wise in the distribution of its forces?—in their relative distribution between evangelistic and other—especially educational lines?—in their geographical distribution? Some Missions have chosen territory far more

compact, by which their stations are within easy access of each other, husbanding much of money for travel to conventions and committee meetings, saving much in time and strength of members in going about the Mission preserves, enabling missionaries more easily, efficiently, and constantly to fill in gaps caused by absence by furlough or other reason, of station members. The Southern Methodist and Southern Presbyterian Missions are fair examples of this compact policy. Our Mission has distributed its forces from Dan to Beersheba, with great stretches sometimes sufficient for a big mission's entire operation between consecutive stations. But we have gained undoubtedly in extent and breadth of influence on the national life, besides greatly assisting the *Kumi-ai* Church to extend to all parts of the Empire. Very likely we have lost in intensity, but we had a very different problem from the above Missions. There really has never been but one Congregational Mission in Japan—in spite of the technical distinction of a North Japan Mission for a few years—while other Presbyterian and Methodist Missions occupy other parts of Japan than those held by the above Missions. With no thought of boasting—for we have abundant ground for humility—we may point to the fact that with only our one Mission not larger than some of the associated Methodist and Presbyterian Missions, the *Kumi-ai* Church and our Mission stand well up toward the acme of denominational totals. To be sure we have cause to fear that *Kumi-ai* work is not forging ahead at the same relative rate even as *Seikō-kai*, Methodist, and especially Presbyterian, and we should ask seriously how we may accelerate our pace, but it must be remembered that in these three cases there is a complex of missions representing not only several different mission societies, but different countries, or different churches, whereas we have but the one mission of the one society of the one church of the one country (tho we gratefully acknowledge



Canadian sprinklings). The 1895 Deputation declared "the Mission has been eminently wise in the arrangement and distribution of our forces in Japan." Will the 1918 Deputation come to the same conclusion? The former Deputation recommended "that the number of missionaries be not increased in Tōkyō, Kyōto, Osaka, Kobe, or Okayama," and this, taken with other portions of their Report, was construed by some as meaning that when the then present mission families, at least, should withdraw, no others should be located in those stations.

\* \* \* \*

One of the problems upon which the coming Deputation needs to study is, "Shall our Mission turn its attention more definitely to institutional social-welfare work?" Miss Judson led off in this line many years ago, followed not long after by Miss Adams, but while the Mission has been proud of the success of both of these enterprises and rejoices in their continuance, we cannot say that the Mission as such has ever taken this line of work very seriously. These enterprises sprang from the initiative of the individuals, like some other forms of individual activity, but we can not claim that it was mission policy to go into this sort of work in the sense that it has been mission policy to establish schools, kindergarten, and churches. So far as we can judge, if Misses Judson and Adams had stepped out permanently from their work, the Mission probably would not have assumed responsibility for carrying on their work, tho perhaps we should have been glad to assist temporarily any Japanese capable of carrying it forward, until they could turn themselves, and make the work financially independent of the Mission. The time has come for the Mission to look squarely in the face, the problem of taking up such institutional social-betterment work in dead earnest. If we are to embark on this line as a real part of Mission policy, we must count on some things, 1. We must spend considerably more money on any single enterprise of this kind than

on any ordinary church enterprise. It "costs like fun" to run any social betterment undertaking that is really worth while. In speaking of an estimate for starting a social-welfare work of a very moderate extent, an experienced evangelistic missionary exclaimed, "Why that would mean the equivalent of giving up all the evangelistic work of—station!"

2. We must have a proportionate increase for our general work budget, or else we must sacrifice at least the equivalent of one of our big evangelistic stations. 3. With large expenditure we can count on more intensive, consecutive influence over those for whom we labor, because we are likely to stand in daily relations to the people reached by social institutional work. 4. We can point to work which appeals to and interests the Christian visitor from home far more than any old line evangelistic work we are doing. A consecrated Bostonian who stopt long enough in Japan to know some forms of our work well, said to us recently: "Your country church work is not interesting. I found Miss Adams' work interesting." Perhaps we could awaken enough interest in some new institutional work to call out from home-pockets part of the extra money required. 5. A station in these times is likely to make a far quicker and deeper and more lasting impression on a community by some social betterment enterprise than by any old-line work it can start, and one of the valuable by-products may be a chapel and ultimately a new church organization. We think the problem reduces purely to whether we believe that the Mission can do more effective Christian work by going into such social-welfare enterprises than in the old lines, and whether, if so, it is called to undertake such work, or to leave it for the Japanese to do. There have been, and now are quite a number of examples of such work in Japan for the instruction and inspiration of the Japanese Christians. Do we need to try to set them fresh examples?

## Personalia.

Dr. and Mrs. Cary went to Tōkyō for Thanksgiving with the "Young Carys."

Rev. Geo. Allchin spent his Thanksgiving with his daughter, Mrs. Iglehart, Sendai.

On Dec. 5 the Hesses moved into their new home—the renovated Berry house at Kyoto.

Nov. 26 letters came from Miss Howe—rough passage, seven Europeans and Americans on board.

Miss Amy McKowan ate Thanksgiving dinner with Kobe Station at the College—only 26 at table.

At St. Luke's Hospital, Tōkyō, Nov. 9, a daughter, Katherine, was born to Rev. and Mrs. Doremus Scudder.

Born to Rev. Sherwood Ford Moran and Mrs. Ursul Reeves Moran, at Tōkyō, Dec. 11, a son, Sherwood Reeves.

Rev. Henry James Bennett was the only speaker of our Mission at the Board meeting at Columbus, O., in October.

Rev. Kenneth Stanley Beam has been invited to organize the English Department of the Tōkyō Reinanzaka Church School.

Miss Elizabeth Ward went directly to St. Helena Sanitarium, Calif., and was doing well, after two major operations, last month.

Rev. Cyrus Alenzo Clark was ill at home much of November as result of too strenuous work in out-door meetings. He was getting right again at the end of the month.

Miss Nellie Esther Goldthwaite, after some five months' absence, returned to Kobe in November and, with Miss Hoyt, is making her home with Misses Barrows and Cozad. (XX. 3).

Dr. and Mrs. Pettie spent Nov. 20—22 with the Pedleys at Maebashi, on occasion of the twenty-fifth wedding anniversary of the latter, who were "spliced" by Dr. Pettie. In the Feb. 1893 Miss'y Herald you find the record.

Mrs. Allchin was fortunate in having as her cabin-mate last month, Mrs.

Freeman, mother of Mrs. Bennett, whose husband was in the International Bank, Kobe, last year. The Bennetts and Alchins are some kind of cousins.

Mrs. Olds was at Kobe, Nov. 23—27 packing up her two boys at the Canadian Meth. Foreign Children's School, ready for export to America on the 29th inst., when the family expects to sail from Yokohama on furlo, by the *Empress of Russia*.

Miss Edithe Alma Conn, in charge of the Model School, at the Adams Mission Station, of our So. African Mission, spent a large part of November at Kobe. She is a graduate of Fargo College, '11, was librarian there one year, and then joined our Mission in Africa. She sailed for furlo with the Bunkers on the 30th ult., and makes Waycross, Ga., her center.

Rev. Claude Milton Severance's son Claude is in the New Utrecht High School, Brooklyn. Walter is in the eighth grade, and little Minnie, seven this month, is making fine progress. Both boys are Boy Scouts. "We see soldiers and sailors every day. Flags are more in evidence than in times of peace. It seems an unreasonable thing for nations to go to war with all the civilization that has been developed, but men must be made free the world over." (V. 1).

Prof. A. H. Sayce, LL.D., well-known to all critical students of the Old Testament as a stout and doughty champion of the general historical accuracy of that Testament, and a learned archeologist, who has wielded his science as a weapon to fend off the Higher Criticism, has been in Japan some time, and at the end of November gave a series of five lectures at the Kyōto Imperial University. President Harada, of the Dōshisha, gave a reception in his honor, and exhibited some remarkably fine chrysanthemums.

Rev. Edward Calvin Henniger did not get off to Tsingtao last month (XXI. 2), owing to an infected wound from a slight fall, but left Kobe yesterday.



by the *Saikyo Maru*. It will be recalled that he has given up his mission work at Toyama to assist in conducting Chinese to France to work behind the lines. It is said that Dr. J. G. Dunlop goes also on the 19th. Let us pray for these "boys," and for all the rest. Every "boy" who goes, constitutes a call to us for higher consecration. If prayer moves the arm which moves the world, let us not be recreant in using our influence in prayer.

On Nov. 17 the eldest son, twenty-four, of Mr. Saijiro Sawa, past away, after a few weeks' illness of wasting away. When about three years of age he had a fall, which injured his head, since when he had always been affected, but yet had good physical health till a month or so before decease. One son survives and expects to graduate from the Dōshisha next March. There are several daughters—one married at Kobe, one the wife of Rev. Mr. Matsubara at Nagahama, and one a school girl still. The Mission will deeply sympathize with Mr. and Mrs. Sawa, the former having been the Mission Business Agent's assistant ever since the days of Mr. De Witt Clinton Jencks, and not only a most faithful friend of us all, rendering as unnumbered assistances, but also, for long years, one of the deacons and pillars of Kobe Church. "Men may come and men may go, but I go on forever" has been true of him in his relation to the Agency.

What's the matter with Colorado trustees? They seem to be queer people. Not only are the trustees of Colorado College queering themselves before a wide public, but those of the School of Mines, at Golden, Colo., seem to have queered themselves. Mr. Howard C. Parmelee, a cousin of our Miss Parmelee, and now editor, at New York, of the *American Mining and Metallurgical Magazine*, was formerly western editor at Denver, but was called from that position to the presidency of the School of Mines. Colorado is supposed to be a dry state, but last spring, when one of

the classes of the School planned to celebrate some anniversary with "the flowing bowl," President Parmelee warned the class that no drunken orgie would be allowed. The students went ahead in the usual way, and "half were beastly drunk." Some were promptly suspended, but the boarding house keepers raised a howl at loss of boarders, and the trustees dropt President Parmelee at the following election. He returned to his old position as editor at Denver, and has recently been promoted as above.

Rev. Sidney Lewis Gulick, D.D., and Rev. C. S. Reifsnnyder are familiar names we found among the 850 odd persons who shared in the dinner given on Sept. 29 by the Mayor of N.Y. City in honor of the Imperial Japanese Commission. The menu-cards were something startling in size, designs and expense. The cover design is rather more than 10×6 in bromide shades and tints, with two vigorous maidens, tall and queenly, grasping by their left hands—the one the *hi no maru*, and the other the stars and stripes, while above a cartwheel chrysanthemum their right hands are firmly claspt. On the first page within is a beautiful, embost, golden arms of the city of N.Y., followed by the names of the members of the commission. The next sheet has the menu, the next the speakers—the Mayor, Mr. Gary and the Viscount—the next the formidable list of the Mayor's Committee of Welcome and Dinner Committee, two big pages of names. From the printed list of guests there appears to have been at least eighty-six tables. The famous four hundred of some years ago, had become more than doubled.

The aged sailor, Mr. W. H. Hardy (XX 1, 2), visited Kobe College on the 5th inst., and address the girls. He is said to interest his audiences greatly, and to be so interested in his talks that it is difficult to keep him within desirable limits—he is liable to excessive excitement leading to physical danger. And then his Japanese manager seems

too inconsiderate of his 82 years, in hustling him about from city to city, and arranging for him to speak too frequently. He is speaking to thousands of the pupils in the schools of Japan. This prayerful old veteran is in great danger of being lionized to death. The story of why this devout old tar came to Japan is interesting and romantic. A former pupil of Kobe College and of Kobe Girls' High School removed to Tōkyō, and seeing a notice in a paper about this survivor of the Perry Expedition, proposed to her father that she write him. The father encouraged her, and it was her letter which prompted him to make this visit, and we believe the Japanese are meeting all his expenses from Portland, Oregon, for the round trip. His visits to the schools are a good way to teach history, and intensify the warm feelings awakened by the Ishii-Lausing agreement.

Rev. Fred Robert Bunker, M.A., Olivet, '87, and family sailed from Kobe Nov. 26 and from Yokohama Nov. 30, by the N.Y.K. *Katori Maru* for Seattle, after about a month in Japan, during which he made himself very serviceable by his lantern-lectures with 120 slides, mostly about the work of our So. African Mission, country, customs, and people there, not forgetting several impressive views of Victoria Falls. He

lectured at Kobe College, at the Chinese Young Men's Night School, before our Kobe Station, at Shioya before a Japanese audience, before the Stanford Bible-class, before the Kyoto Station, and before a foreign audience at Tōkyō, under the auspices of Mr. J. Merle Davis. Besides these lantern lectures, which awakened much interest, and gave a good idea of Mission work, Mr. Bunker was very helpful with his camera, taking some fine photographs of interiors as well as exteriors of our mission work. No one save Mr. Harry Hicks, has shown such good judgment in selection of mission-work subjects. May he come this way again, and we'll know how to use him to still better purpose in these lines. The Bunkers and Miss Conn visited the O. Carys, Nov. 16-23. He is a supervisor of sixty gov't-aided primary schools in Africa, with 5,000 pupils and 120 native teachers, besides others not aided, and travels some 300 miles north and south, by 40 east and west, to visit his schools. Mrs. Belle Helen Richards Bunker graduated at Kalamazoo, Mich., Baptist College, and taught there. They have two sons in the war, and Miss Edith and Master Sidney Bunker were with their parents. The Bunkers will make Oberlin their headquarters.

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